

## Young People's Societies

### HEROES IN CHINA.

Topic for Sunday, July 25: Heroes of Missions in China. Matthew 5:13-16.

#### DAILY READINGS.

Monday: The ideal servant. Isaiah 42:1-4.

Tuesday: Redemption by units. Isaiah 44:1-8.

Wednesday: A promise to the Orient. Psalm 60:1-3.

Thursday: Good soldiers. 2 Timothy 2:1-9.

Friday: A missionary's life. Acts 20:17-35.

Saturday: Love under persecution. Matthew 5:43-48.

The pioneer Protestant missionary to China was Robert Morrison. His faith failed not, though it took seven years to bring his first convert to Christ.

Our own Church declared itself a missionary Church with the first breath it drew, and at once looked around for its work. This was found among the Indians and in China.

Inslee was already on the ground in China, and from the South. The beginnings of our work were by his hands, but only while the Church was getting ready for her great work in that land. Stuarts, Du Bose, Helm and Converse followed as quickly as they could be prepared and sent out, followed soon by Painter and Davis. From these the mission has grown to the scores of men and women of to-day.

One Mid-China mission now numbers six stations, with fifty-four missionaries, eighty-seven native helpers, fifteen organized churches, 1,182 communicants, with 243 additions last year. The North Kiangsu mission in China, with five stations, now numbers forty-one missionaries, twenty-one native helpers, one organized church, 213 communicants, with forty-three added last year.

Up to 1887 there were but three stations, as against the eleven of the present time, and the little band of three or four heroic missionaries has grown to ninety-five, besides the native helpers.

The trials through which God calls his people and the Church is severe at the time, but "afterward it yieldeth the peaceable fruit of righteousness." This has been seen in China more than anywhere else of late. The Boxer trouble has been followed by unprecedented gains, and more recently the opportunity to minister to multitudes of people in the great famine has opened the way to thousands of hearts.

### THE SUNDAY-SCHOOL TEACHER'S PROBLEM.

If the "One Who Tries Hard" will allow me, I propose to offer a few words on the subject. In my time I have traveled many miles along that same road in which the questioner now travels, "faint, yet pursuing." I feel great sympathy with the Sunday-school teacher and would delight to give some crumbs of comfort and encouragement.

In the first place, it is a blessed thing to have a heart so engaged in the good work of teaching "eight bright girls" of the interesting ages mentioned, with enthusiasm and energy on the teacher's part, joined to a full sense of responsibility.

But remember the "results" are with God. He giveth the increase. You who rightly try so hard are sowing the seed, the good seed of the kingdom. It is only God who can make that seed germinate, spring and grow. Rest assured that he will do it, though the result may not immediately appear to your eye. Strive on, pray on, hope on and wait, and the longed-for blessing will come, either now or at some future day. Your labor can not be lost.

Once I had a large class on Sunday of girls, different ages, whom I taught with just your feelings, "trying so hard," and often discouraged. One girl in particular seemed so untouched by my instruction and, I imagined, not drawn to me personally. Please read and ponder on what followed. Virginia S. (that same girl), after leaving the school for another place, in the course of a year or two sickened and died. Ere "the last" her soul took up those Sunday-school teachings with comfort and Christian hope, and she called my name with dying gratitude and affection. God will give you a harvest some day if you labor on.

From One Who Has Tried.

## Prayer Meeting

### TOPIC—THE NEW HEAVEN AND THE NEW EARTH.

Isa. 65:17-25.

For the Week Beginning July 18.

We will not undertake to decide critically whether this passage refers to our permanent heavenly estate, or to the millennial period of our Lord's reign, or to a period preparatory to the millennium. It is to be noted that the Apostles Peter and John used the expression, "new heavens and a new earth," found in this passage, to describe the heavenly estate of the saints after the end of the world and the final judgment. And Peter says this is "according to his promise," which may be an allusion to this passage.

Unless we consider this entire discourse as an informal blending of different dispensations, such as we frequently find in the Scriptures, we are required to interpret these words as describing an era in the development of the Church on earth, which resembles the heavenly life in holiness, happiness and communion with God, and which shall be the crown and culmination of our Lord's Kingdom on earth.

There will be an imparting of gracious energy and a bestowment of heavenly gifts, that shall so stimulate Christian graces and so alter the characters of men that society shall be essentially, if not completely, transformed. Old things will have passed away; all things will have become new. The former confusion, deformity and consequent suffering of the race will have passed away, never to return, and to be remembered no more.

The happy condition that is to prevail in the Church is then described under various symbolic and literal representations. Sorrow and weeping will have ceased in that blessed period. Long life is promised as the universal blessing of the righteous, while to the unrighteous it will be a curse. Probably the thought of the prophet is that the universal prevalence of righteousness will cause wars to cease; hatred, and revenge, and all the destructive forms that malice assumes will be subdued. The vices that enfeeble the body and shorten life will be curbed. Diseases which now destroy the race by myriads, will be eliminated by righteous living and by advancement in knowledge, and the generations of children will come into the world with the inheritance of strong bodies and propitious environments.

The prophet addresses himself to a people that had known persecution. They had built houses and planted vineyards, and these had been seized by enemies. This injustice and outrage shall cease. God's people have always been the most diligent class, the real promoters of prosperity, being frugal, honest and industrious. In the good time to come they shall permanently possess the values which they have created and enjoy the fruits of their labor. God's "elect shall long enjoy the work of their hands." These blessings are promised them because "they are the seed of the blessed of the Lord, and their offspring with them."

A very special promise seems to be contained in the words, "before they call I will answer, and while they are yet speaking I will hear." Whereas we are now praying "thy Kingdom come" and longing for the dawn of universal righteousness, and the ages slowly pass without realizing that consummation which we most surely expect, then it will be realized with the abundant delights which such a condition insures. The Church is assured in every age that prayers of faith are answered, but in God's own way and time. The completeness of character and fullness of joy for which we are praying is not yet attained. A time of great spiritual quickening will come in which all the powers of the soul will respond with alacrity to the profuse outpourings of grace which will then be bestowed.

The effect is to be harmony and congeniality between individuals and classes and races. Jew and Gentile will alike receive the blessing and delight in a true and ever growing fraternity. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. They shall not hurt nor destroy in all my holy mountain, saith the Lord."